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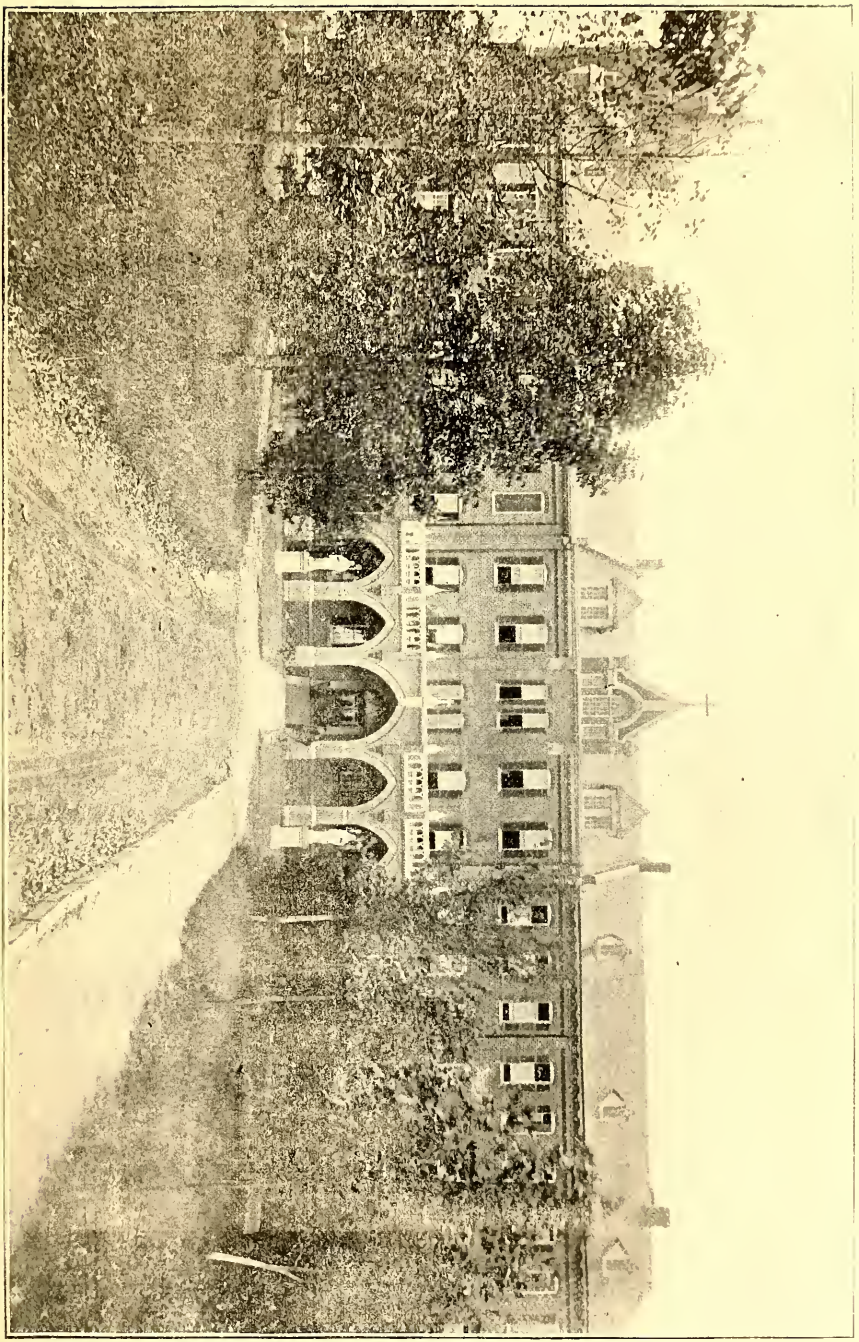
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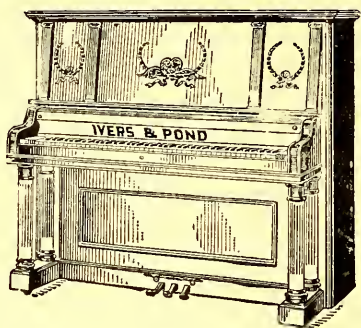
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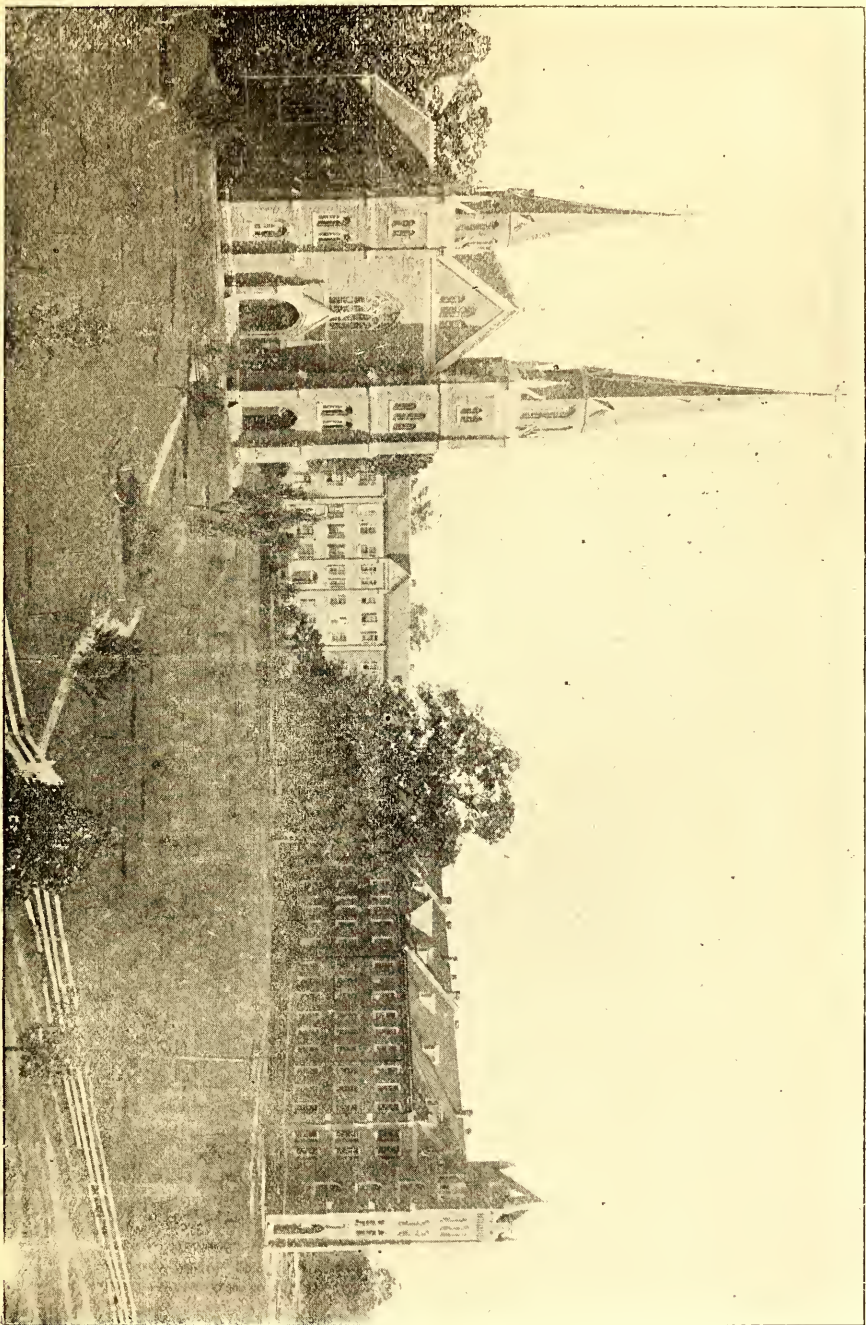
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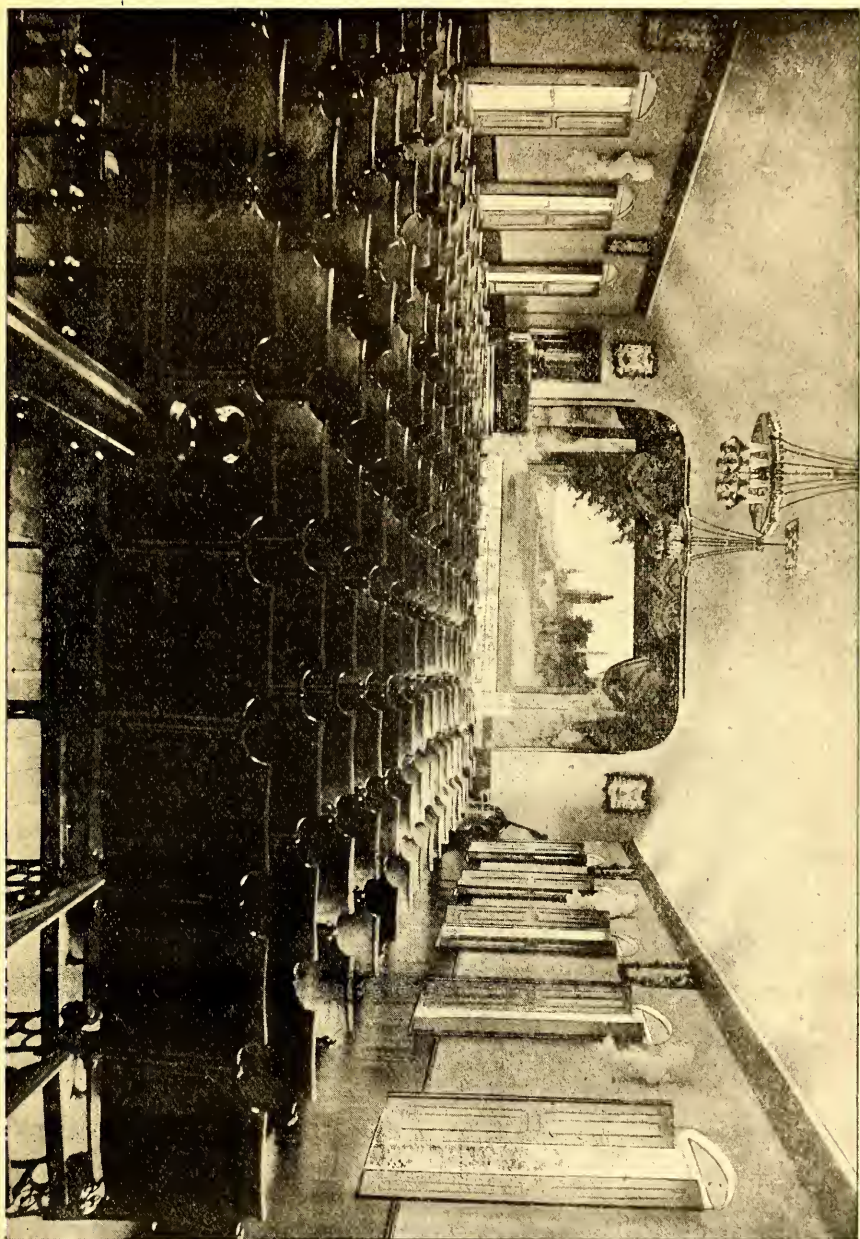
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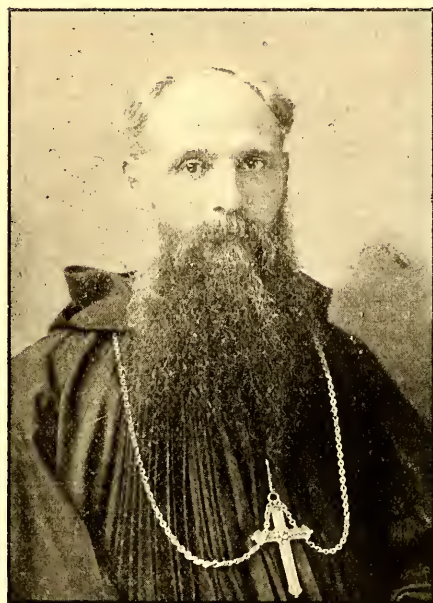
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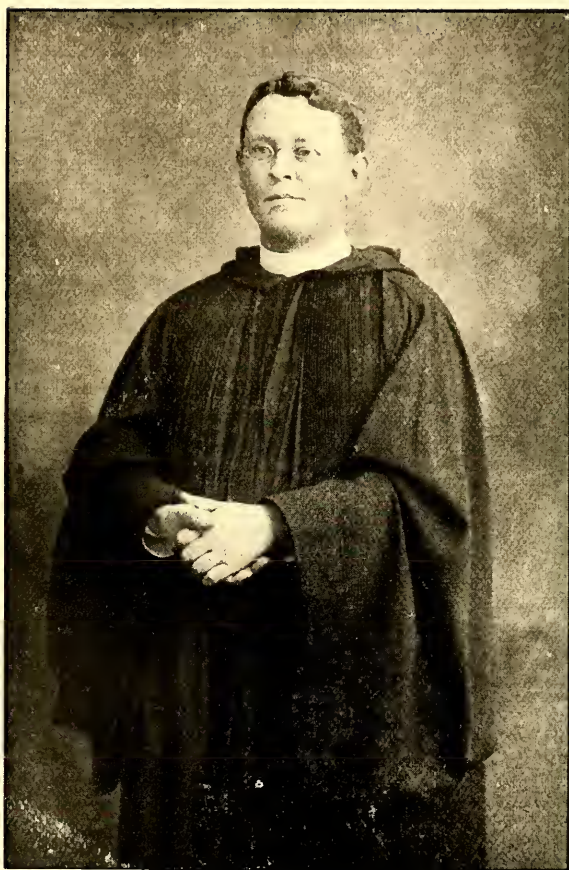
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ST. PETER'S CATHOLIC CHURCH.

SOCIETIES OF ST. PETER'S CATHOLIC CHURCH,

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CATHOLIC BENEVOLENT LEGION.

Father Grose Council No. 649, meets in the basement of the church on the 2nd and 4th Sundays of each month, at 3 p. m.

OFFICERS—J. Harry Phelan, Pres., Chas. A. Williams, Vice-Pres., Henry Renz, Treas., Chas. J. Eaglesfield, Collector, C. W. Gallagher, Marshall, C. McNelis, Chancellor, J. J. Manning, Guard, Ray Lawing, Sec'y. 23 members.

ST. VINCENT DE PAUL SOCIETY.

The object of this Society are to visit the poor, and practice, to the extent of its resources, the corporal works of Mercy. Besides it is intended that the members of this Society daily practice fraternal charity and Christian unity, and form one great Christian family circle, of which the Rev. Pastor is the father. This Society meets every 2nd Tuesday of the month, at 8 p. m., in the basement of the church.

OFFICERS—Dr. D. O'Donoghue, Pres., James Harty, Vice-Pres., Charles W. Gallagher, Treas., Geo. M. Meyer, Secretary. Visiting Committee appointed monthly.

HOLY NAME SOCIETY.

The object of this Society is to promote in an especial manner devotion to the Holy Name of God in order both to honor that adorable Name and to repair the insults offered to it by men, and moreover to promote the spiritual welfare of its members. The members have special devotions, consisting of Litany and office of the Holy Name of Jesus, on the 2nd Sunday of each month at 7:30 p. m. in the church.

OFFICERS—Dr. D. O'Donoghue, Pres., John Williams, Vice-Pres., George Williams, Treasurer.

ST. ALOYSIUS ALTAR BOY SOCIETY.

Thos. Hayes Milligan, Monitor, Neal Phelan, Sec'y, Eddie Kidd, Treas. 26 members.

THE ST. ANN'S BENEFICIAL SOCIETY.

This Society meets on the 3rd Monday of each month, in the basement of the church, at 4 p. m. Its object is to promote and aid any and every worthy undertaking for the benefit of St. Peter's Parish. The officers are:—Mrs. Mary E. Butler, Pres., Mrs. W. B. Kidd, Vice-Pres., Mrs. James Moran, Treas., and Mrs. Mary H. Cobb, Sec'y. 69 members.

ALTAR AND SANCTUARY SOCIETY.

"Sweet Sacrament we Thee adore.
O make us love Thee more and more."

The object of this Society is to promote the Devotion to Jesus in the most Holy Sacrament, and to inspire its members with a filial love for the Church and its Ministers and to assist in adorning the Sanctuary. If desired, the names of deceased relatives or friends may be enrolled. The most Holy Sacrifice of the Mass is offered on every first Sunday of the month for all members, living and dead. Membership, one dollar per year.

OFFICERS—Mrs. Elizabeth Grose, Pres., Mrs. Jennie Price, Sec'y and Treas.



DR. D. O'DONOGHUE,
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ST. MARY'S COLLEGE, BELMONT, N. C.

Catholic education received an impetus, when in 1846 Rev. Boniface Wimmer, O. S. B., arrived from Germany and laid the foundation of the first Benedictine monastery and college, in the broad land of North America.

With amazing rapidity this institution of Western Pennsylvania spread its influence, until, after no great period of time, it became a power in the religious life of the United States, and indomitable energy, zeal and perseverance became synonymous with Benedictine. Soon the great tree began to put forth shoots; missions were established in various localities, and Arch Abbot Wimmer looked upon his labours as completed, when from North Carolina came the offer of a tract of land from the Vicar Apostolic, now his Eminence Cardinal Gibbons, with the proviso that an educational institution be erected thereon. The acres were the Caldwell place, purchased by Rev. J. J. O'Connell, D. D.

Others had refused to consider the proposition, deterred by the onerous condition of affairs in that country, but Abbott Wimmer, nothing daunted by the unpleasant prospect, accepted the gift and transferred the first colony thither in 1876.

Every person, possessing a meager knowledge of history, knows the power and greatness of the Benedictines. Fourteen hundred years ago Benedict, of a noble Italian family, founded the first monasteries of the West at Monte Cassino and Subiaco, compiling the rule, which has been preserved and obeyed with careful tenacity through centuries, and to-day governs the order the world over. So great was the reputation and sanctity of the noble Benedict, that men of all conditions and ages enlisted under his standard. Emperors abandoned their empires, kings their thrones, and received the humble habit of the monk to labour in the work of Christianizing Europe.

Every country was predominated with their good influence; their monasteries became the nucleus of towns, the land was tilled, the schools crowded.

Stimulated by the heroic traditions of their religious ancestors, the pioneers of the Order set foot on the fruitful soil of the Old North State. So lowly were their expectations that they were not overpowered at the absence of everything suggesting success. To labour for Christ and their fellowmen was their vocation, and so St. Mary's College had its birth, with only the pine forests to behold its nativity and the labours of a brave few to help it into being.

Rev. Herman Wolfe, O. S. B., an ex-Confederate officer, was the first Superior and Rector. Under his successors Rev. Stephen A. Lyons, O. S. B., Rev. Edwin Pierron, O. S. B., and Rev. Julius Pohl, O. S. B., St. Mary's educational power was firmly established. In 1885, Leo XIII raised St. Mary's to the dignity of an Abbey with Father Leo Haid, O. S. B., Chaplain, Secretary, and Professor of graduating class at St. Vincent's in Pennsylvania, as mitred Abbot. In 1888 the Abbot was consecrated Bishop of Messina and Vicar Apostolic of North Carolina. Under the able direction of Bishop



J. HARRY PHELAN,
President of the C. B. L., Father Grose Council.

Haid, St. Mary's College has advanced to one of the foremost educational institutions in the Old North State.

The courses of study embrace the commercial, classical, scientific, philosophical and theological, each characterized by the greatest thoroughness.

The buildings are large and commodious, lighted by electricity and heated by steam. A Western Union office and Long Distance Telephone are in the building.

The location of St. Mary's is unsurpassed for healthfulness. Strict attention is paid to the physical, moral, and religious training of the students.

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HISTORY.

ST. PETER'S CATHOLIC CHURCH,

CHARLOTTE, N. C.

As far as can be ascertained, the Rev. Joseph Stokes was the first Catholic priest who regularly visited this section of the country about the year 1824. He laboured faithfully on all the outside missions, and was stationed in Savannah about 1827. The Rev. John Maginnis succeeded him after his ordination by Dr. England in 1827. He faithfully officiated in the districts of upper South Carolina and this section for many years. He conducted a day school in Charlotte on N. Tryon street for some time, and by this means obtained his support. Father Bermingham came after Rev. John Maginnis, and visited the entire region with indefatigable zeal between 1832 and 1838, when the Rev. T. J. Cronin was appointed pastor. When Father Cronin died Father Guifford was pastor for six years, and was succeeded by Father Barry in 1848. He made periodical visits from Augusta until 1851, when he withdrew and the Rev. J. J. O'Connell was appointed to the mission. On St. Patrick's day 1851, Father O'Connell laid the cornerstone of the first Catholic church in Charlotte, N. C.; an audience of several hundred persons had assembled, and he preached for two hours on the infallibility of the Church. The church was dedicated the following year, on the festival of SS. Peter and Paul, and named in honor of the first Pope, and Prince of the Apostles. The ceremony was performed by Bishop Reynolds, in presence of a large congregation, chiefly non-Catholics. He delivered an able discourse on the "Real Presence." Father O'Connell said the first mass in the new church, and the bishop served.

The church is located at this time almost in the heart of the city; then it lay at the extreme southern limits of the town. At that time there were scarcely twenty-five adult Catholics in Charlotte. They were poor people, but virtuous, and full of zeal for religion.

The Rev. J. J. O'Connell first visited Charlotte in 1850. It was then a straggling inland town, having no railroad communications with the outside world. The houses were strung along one or two streets. Father McNeil attended these missions until 1860, when he was succeeded by Rev. J. P. O'Connell, who ministered during the disastrous period of the civil war. The V. Rev. Lawrence Patrick O'Connell, V. G., was pastor in 1865 of Charlotte and its extensive outside missions as far as the Tennessee line. He was succeeded by Revs. Wm. J. Wright, E. J. McGinty, and Mark S. Grose.

The Rev. Mark S. Grose was a native of Baltimore, and a brother the distinguished Archbishop of Oregon, who before his elevation to the archepiscopal dignity was bishop of Savannah. The piety, zeal, and charity of the saintly Father Gross are still fresh in the minds of all. He laboured hard and successfully in the vineyard of the Lord.

On January 13, 1892, the present pastor, Rev. Francis Meyer, O. S. B., took charge of St. Peter's parish. He was born September 6th,

1864, at Minersville, Pa., and received his early education in the parish school of St. Fidelis in Mahanoy City. In 1881 he went to St. Vincent's College in the western part of Pennsylvania, and after finishing his college course he joined the Benedictine Order. He was one of the band of young men who came south with the Rt. Rev. Bishop Leo Haid, O. S. B., and was the first novice in the Southern Abbey of Maryhelp established at Belmont, N. C. Father Francis was ordained by Bishop Haid on the 6th of August 1889, and, before taking charge at Charlotte, had been stationed at Greensboro, Salisbury and Raleigh.

Shortly after the appointment of Rev. Father Francis, O. S. B., to the rectorship, it became evident that the old church-building was unsafe, and with the blessing of the bishop the young rector went earnestly to work to obtain the means to erect a new and larger church, for the congregation was rapidly increasing. His success was beyond all expectations, and on the 3rd of Sept. 1893, Bishop Haid, O. S. B., laid the corner-stone. In an incredibly short time the building was completed. It is a neat brick church, in the simple gothic style, 100x44 feet, with tastefully decorated steel ceiling; is comfortably furnished, and ornamented with American stained glass windows. The sanctuary is very beautiful and the whole interior of the church strikingly effective. The congregation now worships in a magnificent church, and the many non-Catholic visitors also find a hearty welcome in this church. One whole row of pews is reserved for the use of the colored people, a plan the Rt. Rev. Bishop has adopted for all Catholic churches to be erected in the vicariate of North Carolina.

The dedication of the new St. Peter's Church took place on Sunday December 24th, 1893. The Bishop was assisted by Rev. F. Francis, Rev. F. William, and Rev. F. Bernard from Maryhelp Abbey. Rt. Rev. Bishop Haid preached a most eloquent dedication sermon.

In 1897 Rev. F. Francis built the comfortable St. Peter's Rectory adjoining the church.

St. Peter's Parish was never in a more flourishing condition. It is now one of the largest and best congregations in the Vicariate.

GREETING :

To the Members of the Parish and all Interested :

We send forth this little work in the hope that it may serve as a Handbook of general information to Catholics, both residents and strangers. We request that it be kept for this purpose where it can easily be consulted. That the affairs of the Parish may be well administered requires co-operation on the part of the people, which cannot however, be intelligently given, without knowledge of the regulations under which we work. This knowledge, at least in part, we desire this little work to give.

THE MANNER OF ASSISTING AT MASS AND VESPERS.

HOLY MASS.

The Mass is the unbloody sacrifice of the Body and Blood of Christ. It is the highest act of divine worship in the Catholic Church.

The principal actions of the Mass are the offering of bread and wine, the changing of them into the Body and Blood of Christ, and the consuming or receiving of them.

Every Catholic who can read, should familiarize himself with the parts of the Mass, and with the various prayers and devotions at the same by the constant use of prayer-book. Every one should, but especially those who cannot read, provide himself with rosary-beads.

The most appropriate prayer-book at Mass is the one that corresponds to the Mass-book or missal on the Altar, from which it is translated, which can be had from any Catholic book-dealer. But all prayer-books contain appropriate Mass-devotions.

LOW MASS.

According to the Rubrics of the Missal all assisting at Low Mass should kneel during the whole service, except at the Gospel. Custom, however, has modified this law as follows:

1. When the celebrant enters the sanctuary, all shall rise. They remain standing until the Priest descends from the Altar to begin Mass, when all shall kneel.

2. They shall remain kneeling until the Gospel. As the Altar boy ascends to place the Missal on the left side of the Altar, all shall rise and remain standing during the Gospel (and during the Credo, should it be said), until the celebrant says "*Dominus Vobiscum.*"

3. While the Priest is making the announcements or preaching, the people should be seated. When the Gospel is read to the congregation, they should stand.

4. Should the Credo be said, the congregation genuflect with the Priest at the words "*et incarnatus est * * * et homo factus est.*"

5. After "*Dominus Vobiscum,*" all sit down and continue so till the *Sanctus*, when they shall reverently kneel. Thus they remain till after the Priest's Communion, and also during the Communion of the faithful, should there be any to receive.

6. They kneel again, however, as soon as the Priest goes to the Book.

7. After the blessing, all rise and stand during the last Gospel, genuflecting at "*Et verbum caro factum est.*"

8. When the Priest descends from the Altar, they kneel and recite with him the prayers after Mass.

9. Not until the Priest has retired from the Sanctuary, should any person leave the church or his place therein.

10. On the entrance of the celebrant, all rise.

HIGH MASS.

11. The congregation kneel when the Priest intones the Asperges me, and stand when he sprinkles them with holy water, and remain standing until the prayer is sung. They may sit down while the Priest is vesting.

12. As the Priest goes to the Altar to begin Mass they kneel.

13. At the intonation of the "*Gloria*," all stand, and as the celebrant takes his seat, all sit down.

14. When he reascends the Altar, all rise and stand during the singing of the prayers. (It is customary to kneel during the singing of the prayer for the departed, in Masses of requiem).

15. When he begins to read the epistle all sit down, and rise as the altar boy ascends with the Missal to the Gospel side.

16. Should there be a sermon, they kneel during the "*Ini Creator*," and stand while the preacher reads the Gospel.

17. When the celebrant leaves his seat to intone the "*Credo*," all rise and remain standing while he recites it, genuflecting at "*et incarnatus est*," and sitting down when the celebrant is seated.

18. During the singing of "*et incarnatus est * * * et homo factus*," all kneel, and at its close reseate themselves.

19. As the Priest again ascends the Altar, all rise, and sit down again after he has sung "*Oremus*."

20. When he sings "*Per Omnia secula seculorum*," at the Preface, all rise and stand until the *Sanctus*, when they kneel and remain kneeling until after the Communion of both Priest and people, and then sit down during the purification and covering of the Chalice.

22. When the celebrant sings "*Dominus Vobiscum*," all stand. They stand during prayers, kneel for blessing, and stand during the last Gospel, at the end of which they kneel and remain so till the celebrant has left the Sanctuary.

SOLEMN HIGH MASS.

The Rules are the same as for High Mass. Note, however:

22. That the people do not stand while the celebrant reads the Gospel, but only when the Deacon commences with "*Dominus Vobiscum*," to sing it.

23. When the altar boy incenses the congregation at the Offertory, all should stand.

MASSES FOR THE DEAD.

24. At Low Mass for the dead, the same rules are to be observed as at other Low Masses.

25. At High Masses, either with or without the presence of a corpse, the faithful kneel from the beginning of the Epistle, at which latter time they may sit.

26. They stand during the singing of the Gospel.

27. They sit at the Offertory until the Preface, when they stand.

28. They kneel again from the Sanctus until after Communion.

29. They may sit after Communion, whilst the Priest wipes and covers the chalice.

30. They kneel during the last prayers and stand at the last Gospel.

31. Should the Priest or Clergy sit at any time during the Mass, as during the singing of the sequence, *Dies Irae*, the faithful sit likewise.

32. If the Libera or absolution of the dead is performed after the Mass, the faithful may sit, whilst the Priest vests himself for it in the vestry or at the bench, but rise when he approaches the bier or catafalque and stand during the ceremony.

VESPERS.

33. All should kneel when the celebrant enters the Sanctuary, and remain kneeling until he has arrived at the Altar.

34. All should kneel while the celebrant is saying the first prayer at the foot of the Altar; they rise when he rises to go to his seat, and remain standing until the celebrant sits down after intoning the "*Deus in Adjutorium.*"

35. At the Gloria Patri at the end of each Psalm, all should bow the head.

36. During the singing of the Chapter at the end of the Psalms, all should stand up and remain standing. If the celebrant should kneel during the singing of any hymn, the people should kneel also.

37. During the singing of the Magnificat and Prayer, the people should stand.

38. When the celebrant kneels at the Altar, before the exposition of the Blessed Sacrament, all should kneel, and remain so until the Blessed Sacrament is put into the tabernacle at the end of the Benediction.

CALENDAR.

SUNDAY SERVICES.

Low Mass at 8:00 a. m.

High Mass at 10:30 a. m.

Sunday School at 3:30 p. m.

Vespers Sermon and Benediction at 7:30 p. m.
in winter and 8:00 p. m. in summer.

HOLY DAYS OF OBLIGATION.

Low Mass at 6:30 a. m.

High Mass at 9:00 a. m.

Vespers and Benediction at 7:30 p. m.

WEEK DAYS.

Mass at 8:00 a. m.

OFFICE HOURS IN RECTORY.

From 8:30 a. m. to 9:30 a. m.

From 1:30 p. m. to 2:30 p. m.

From 6:00 p. m. to 7:30 p. m.

NOTE WELL.

Treat strangers with unfailing courtesy in this church. See that they are provided with seats. Give up your own seat cheerfully. Your action may do more than you could ever dream of.

ANGLEUS.

One of the most beautiful devotions of the Church, which we are daily three times called upon to perform by the sound of the Church bell, is the prayer of the Angleus, a memorial for all men, Catholics and non-Catholics, of the great mysteries of the Incarnation of the Son of God and the redemption of mankind.

Every day during the year, except the last three days of the Holy Week, the Angelus bell will ring at 7:00 a. m., at 12:00 m., and 6:00 p. m., to invite Catholics to say the Angleus prayer in honor of the Incarnation of our Divine Saviour.

FAST DAYS.

1. All the days of Lent, Sundays excepted, are Fast Days of obligation, on which but one full meal is allowed.

2. The use of flesh meats is allowed by Apostolic dispensation, at the principal meal only, on all days except Wednesdays and Fridays, and also Saturday of Ember Weeks and of Holy Week. (Those who are exempt from fasting may more than once partake of flesh meats on days not enjoining abstinence).

3. The use of eggs, butter, milk and cheese is by custom allowed throughout Lent, and also the use of lard instead of butter for cooking.

4. Fish and flesh meats are not permitted at the same meal

5. A collation or repast may be taken in the evening, but it ought not to exceed the fourth part of an ordinary meal; and a cup of coffee or tea, with a little milk and a small slice of bread may be taken in the morning by those who need it.

Besides Lent, there are, during the year, the following days of fast and abstinence:

1. Wednesday, Friday and Saturday of every Ember Week.

2. The Vigils of Pentecost; of the Assumption of the Blessed Virgin; of All Saints; and of Christmas.

HOLY DAYS OF OBLIGATION.

On these days, as on Sunday, every Catholic who has attained the use of reason, is bound under pain of mortal sin to hear Mass and to rest from servile work.

The Holidays of Obligation or of Precept in the United States are:

1. January 1st, Feast of the Circumcision of Our Lord.
2. Feast of the Ascension of our Lord, on Thursday, the fortieth day after Easter Sunday.
3. Feast of the Assumption of the Blessed Virgin Mary, Aug. 15.
4. Feast of All Saints, November 1.
5. Feast of the Immaculate Conception of the Blessed Virgin Mary, December 8.
6. Feast of the Nativity of our Lord, or Christmas Day, Dec. 25.

The above named feasts and no others are Holidays of obligation, on which days we are obliged to hear Mass under pain of mortal sin, unless some grave and unavoidable reason should prevent it. Don't come to Mass without a Prayer-book, especially if you are in the habit of hearing Mass on Sundays and Holy days only.

DEVOTION DAYS.

Other days which devout Catholics hear Mass besides Sundays and Holy days. But such days are not of Precept, but are days of devotion, and it is not a sin to miss Mass on them.

Such days are: The Feast of the Epiphany, January 6th; Candlemas Day, February 2nd; Ash Wednesday, St. Patrick's Day, March 17th; Feast of St. Joseph, March 19th. Feast of St. Benedict, March 21st; Feast of the Annunciation, March 25th; Holy Thursday, Good Friday and Holy Saturday, Rogation Days. The Feast of Corpus Christ; The Feast of the Sacred Heart of Jesus; All Souls Day, Nov. 2nd. The first Friday of each month in honor of the Sacred Heart of Jesus; The days of Advent and Lent, and during the months of May and October.

But no one commits a sin by not hearing Mass on these days, and it should not be made a matter of Confession.

CHIEF LAWS OF THE CHURCH.

1. To hear Mass on Sundays and Holidays of Obligation. Remember that obliges your children also, if they have attained the age of reason.
2. To fast and abstain on days appointed.
3. To confess your sins at least once a year. Parents, send your children to confession at the appointed times, if they have not yet received their first Communion.
4. To receive the Holy Eucharist within Easter time, i. e., from the first Sunday in Lent to Trinity Sunday.
5. To contribute according to your means to the support of the Church. Do not let a few and the same ones bear all the expenses.
6. Not to marry out of the church, nor relatives, nor at forbidden times.

MATRIMONY.

Matrimony was instituted in Paradise by God Himself. Our Divine Saviour raised it to the dignity of a Sacrament, and according to the ordinances of Christ it is strictly a union of two persons—man and woman—and is indissoluble, "What God hath joined together, let no

man put asunder," MARK, 19:6. Hence.—The Catholic Church can never, under any circumstances, grant a so-called "Divorce" in the sense that it is commonly taken.

She can, for important reasons, allow a separation, but in that case the parties remain husband and wife, even though separated, and can not, absolutely can not, validly contract marriage with any other person during the life time of either party. Marriages can only be concluded in the absence of impediments; some impediments "nullify" marriage whilst others only render it unlawful.

Marriages ought to be preceded by the publication of the banns for three successive Sundays and the reception of the Sacraments of Penance and Communion. The marriage must be solemnized in the presence of the Priest of the Parish and two witnesses.

Marriages ought to be celebrated in the forenoon with a nuptial High Mass, or at least a Low Mass, because the nuptial blessing, which is of the greatest importance, can only be given at Mass.

Mixed marriages, i. e., between Catholics and non-Catholics, the Church does not approve of, yet permits them upon certain conditions, viz: That the Catholic party be allowed the free exercise of his or her religion, and that all children of either sex be brought up in the Catholic religion.

FORBIDDEN TIMES.

The times when the Church does not allow marriages to be solemnized are:

First, from the first Sunday in Advent to Epiphany (6th of Jan.) and second, from Ash Wednesday till Low Sunday (first Sunday after Easter).

Catholics about to enter into the holy alliance of matrimony should seriously reflect on these points:

1. Never take this important step hastily or thoughtlessly.
2. Devote much time in holy prayer that God may properly direct them and bless their good intentions.
3. Be sure to obtain parent's consent and blessing, it will always be a source of pleasure in after life.
4. Notify the Pastor in due time that he may comply with the requirements of the Church, especially the publication of banns.
5. Make a good confession (general, if possible) and receive Holy Communion.

BURIALS.

Funerals should take place from the Church.

1. Make proper arrangements with the Pastor for the funeral Mass before announcing the time of the funeral.

2. When a member of the Parish is to be buried, these things should be remembered:

- (a) The party must have a *right* to Christian burial.
 - A. Funerals with High Mass, 10:00 o'clock.
 - B. Funerals must be at the Church at the time appointed.
 - C. Funerals are not allowed on Sundays or Holy Days, except the burial is a necessity.

4. The casket is not to be opened in the Church.

N. B. Catholics who neglected their religious duties for a long time, but who, on their death bed gave signs of repentance, can be buried in Blessed Ground, but should not expect a solemn burial, likewise, those who fail to support their Church or their Pastor.

THE SCHOOL.

For Catholics, all education must be grounded in Religion. Catholic children must attend Catholic schools.

The School is the most important work in and for the congregation. Give it attention in accordance with its importance.

Send the children. Send them regularly and promptly. Care for their school needs.

Five Sisters of Mercy have charge of the Parochial School.

THE CHOIR.

Music is a most important part of Divine service. Everybody who has musical ability should be willing, nay, anxious to consecrate a part of their talents to God.

Members of the choir should remember that they take part in a sacred function. The Church is the dwelling of the most Blessed Sacrament.

Those who sing God's praise, should be a source of edification to the people by their conduct, and should avoid everything which would bring discord within the ranks and interfere with the good work which is to be done.

On entering or leaving the Church the greatest care should be taken not to make any noise, as by hard or rapid walking.

The Church is the Holiest place on earth, and not less Holy than Heaven itself, for God is really present in both places.

Do not greet your acquaintances in the Church, much less hold conversation with them there. Do not be offended, if your friends, holding the Church more sacred than yourself, show no human respect whatever in the choir, in the galleries, or in any part of the Church. Members of the choir ought to conduct themselves in the same manner as though they dwell among the congregation. They should conform to the parts of the Mass and service as the rest of the congregation, when not actually singing, standing, sitting, kneeling, as the portions of the service may require. So soon as they have finished singing, they should take up their prayer-book or beads, which they should always have with them.

The choir ought to be scrupulous in rendering the correct responses to the singing of the Priest, and not neglect the Mass as of so little importance, devoting most of their attention principally to the rendition of grand compositions. Standing and holding conversation in the galleries or parts of the Church, is a great abuse of the sacred edifice of God.

BAPTISM.

Baptism is the first and most necessary Sacrament.

The first, because no other Sacrament can be validly received before it. This Sacrament should be administered as soon after birth as possible, as the little ones constantly hover between life and death, and parents who neglect the baptism of their children for several days easily become guilty of a grievous sin of negligence. Ten days is the ordinary limit.

The Priest is the authorized person to administer the Sacrament of Baptism. In case of necessity, however, any person having the use of reason can validly baptize. Hence:—If the child cannot be brought to the Church, or the Priest cannot be called in time, any lay person present should baptize the child, and in case of recovery, the child should be brought to the Church and have the ceremonies supplied.

To give private baptism, take common water, pour it on the head or face of the child, saying at the same time with the intention of doing what the Church does: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Should private Baptism be conferred, the ceremonies must be supplied at the Church afterwards.

For Private Baptism, no sponsors are required nor allowed, but for solemn baptism at least one sponsor is required. Two sponsors, one gentleman and one lady, are permitted, but not necessarily required.

Sponsors contract a spiritual relationship with their God-child and also with its parents.

Sponsors *must be Practical Catholics*, such who at least make their Easter duties, otherwise they would not be admitted, simply because they could not discharge the duties of sponsor to look after the spiritual welfare of their God-child, and see that it is brought up in the Catholic religion. When a child is baptized it should receive a Christian name, the name of some Saint of the church; Hence:—Parents are warned not to select a secular or profane name for their child.

INSTRUCTIONS TO GOD-PARENTS.

God-parents should be prepared to answer the following questions, which the Priest asks them during the ceremony of baptism:

Priest—What dost thou ask of the Church of God?

God-parents—Faith.

Priest—What doth faith bring thee to?

God-parents—Life everlasting.

Priest—Dost thou renounce Satan?

God-parents—I do renounce him.

Priest—And all his works?

God-parents—I do renounce them.

Priest—And all his Poms?

God-parents—I do renounce them.

Priest—Dost thou believe in God the Father Almighty, Creator of Heaven and Earth?

God-parents—I do believe.

Priest—Dost thou believe in Jesus Christ, His only Son our Lord, Who was born into this world and Who suffered for us?

God-parents—I do believe.

Priest—Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

God-parents—I do believe.

Priest—Wilt thou be baptized?

God-parents—I will.

The Priest will call upon the God-parents to recite the Apostles' Creed aloud. Therefore let them know it well by heart.

CONFESSION.

Confession is a Divine institution, and has been the practice of the Church in all centuries.

It is extremely useful, both to the individual who goes to confession, and to human society in general.

This Sacrament is indispensibly necessary for those who have fallen into sin after baptism, it being the only means of recovering sanctifying grace, after having made shipwreck of one's Baptismal innocence.

To receive the Sacrament of Penance worthily, we must first examine our conscience carefully. Second—truly repent of our sins, be sorry for them. Third—resolve to avoid, with the Grace of God, the sins in the future, and especially the proximate occasion of sin. Fourth—confess at least, all mortal sins, if they should be guilty of any, together with the number of times and circumstances, which might change the nature of the sin. Our confession must be entire, "sincere," and "clear." Fifth—perform the Penance that the Priest enjoins upon you. Catholics are bound under pain of "mortal sin" to go to confession at least once a year, but the Church, as a good mother, who looks after the welfare of her children, strongly and repeatedly exhorts her children to approach this Sacrament often, at least four times a year.

Children who have not made their first Holy Communion, and are above the age of seven years old, should go to confession four times a year, about Ember Weeks.

SICK CALLS.

You are earnestly admonished to send for a Priest as soon as a member of your family or a friend is *seriously* ill.

Never send a child to call a Priest. Always send a grown person. If there is no one in the house able to go, ask a neighbor to do so.

The Sacraments of the dying are all too important, and the arrangements for their administration should not be made through children.

INSTRUCTIONS WHEN SENDING FOR A PRIEST.

Do not simply send for a Priest, but let the person who calls him be able to answer the following questions:

1. The full name of the sick person, and their correct address.

This is very important, for very often they may not find the Priest at home, and the call must be left in writing.

2. Age and condition of person; whether a practical Catholic.

3. Has the person been attended to by any Priest in this same sickness.

4. Which Sacrament has been received and when.

5. Is the person able to receive Holy Communion, that is, is the sick person conscious or not subject to vomiting.

6. Has a physician attended, and what is his opinion of the danger. Whenever there is real danger, notify the Priest at once. Do not delay. Do not wait until evening or night.

If a sick call is made at night, let a gentleman accompany the Priest to and fro, until the Priest dispenses with his company.

Let no one speak to the Priest whilst he is carrying the Blessed Sacrament, except what is strictly necessary, or until he himself begins to speak.

The sick person must be forewarned of the Priest's coming, and must be advised to prepare for Confession and the possible reception of the last Sacrament.

When you expect the Priest to administer the Holy Communion, see that some preparation by prayer be made. If the sick person is unable to read, it is good for some one to read a few short prayers slowly and devoutly from a prayer-book, if circumstances will permit.

If there is danger of death and the Priest is to administer the last Sacraments, or Holy Communion as Viaticum, the sick person need not be fasting, but may take whatever food, drink, or medicine that may be necessary.

Prepare a small table with a clean, white cloth, opposite the sick-bed so that it can be seen by the sick person. Have a chair immediately next to the bed at the sick person's head for the Priest, so that he may look towards the foot of the bed and not in the sick person's face when he hears the Confession.

ARTICLES REQUIRED IN THE SICK ROOM.

1. A small table or stand, with a clean white cloth.

2. A Crucifix standing on the table, or hanging directly over it, for handing to the sick person to be kissed.

3. Two pure wax candles, or one at least, in suitable candle-sticks.

4. One small vase or glass of Holy Water, with sprig or brush for sprinkling.

5. One small glass of fresh drinking water and spoon.

6. One clean cloth, white napkin or towel as a Communion cloth.

7. In case of Extreme Unction being administered, also a small plate containing six small balls of white cotton of the size of large plums, to wipe the parts that have been anointed.

8. A small plate with salt or small pieces of fresh bread for the cleansing of the Priest's fingers after anointing, together with a finger bowl with water and a towel. Have nothing else but the above mentioned articles on the sick-room table.

Keep all medicine, bottles, spoons, glasses, and other objects not

needed for the administration of the Sacrament on another table or stand.

EXTREME UNCTION.

Extreme Unction has been instituted by Christ for the welfare of the soul and body. In administering Extreme Unction, the Priest anoints the five senses of the sick person which have been instrumental to his sins (viz. eyes, ears, nose, mouth, hands, feet) with consecrated oil.

Extreme Unction strengthens the sick to bear more easily the pains of illness, and enables him to resist more readily temptations of all kinds, it effects the remission of all sins which the sick person was unable to confess, as also the remission of temporal punishment.

Moreover, it oftentimes restores bodily health to dying persons when such should be expedient for the welfare of the soul.

Extreme Unction can only be received in case of serious illness, in danger of death; but the administration of this sacrament should not be postponed until the last moment.

Extreme Unction can only be received once in the same illness, but if the sick person recovers and then has a relapse, he may be anointed again.

It is the strict duty of relatives and those who are in attendance upon the sick to see that he or she receives the last sacrament in time.

Sometimes the attendants fear to agitate the sick person by mentioning the Priest or last Sacraments to him. This is a mistaken kindness, and such false friends resemble people who do not warn a blind man who is nearing a precipice for fear they might frighten him. The friends of the sick person should call the Priest in time, and have everything in readiness when the Priest comes.

The following is required: A table should be covered with a white cloth with a crucifix and two lighted candles; furthermore, a vessel containing holy water and also a glass containing a little clear water, some cotton (wool) to wipe the parts that have been anointed.

While the sick person makes his confession let all leave the room.

During the administration of the Sacrament all ought to kneel and pray for the dying one.

The sick people of the parish will be attended at any time, day or night.

A good Priest is happy to be called to the bedside of the dying and administer to them the sweet consolations of our Holy Religion. The parishioners are once more earnestly requested not to wait too long in sending for a Priest—not wait until the sick person becomes unconscious—but attend to it as soon as possible. The Sacraments will benefit the sick person far more if they are administered whilst he is conscious. By calling the Priest in due time many unnecessary night sick calls will be obviated.

Always keep at home two blessed candles. The 2nd of February—Candlemass Day—is the most fitting time to get them.

FIRST COMMUNION.

In the spring time of the Christian's life, there is a day that should

outshine all others in brightness and beauty, the day of First Communion.

Napoleon I. who "trod the ways of glory and sounded all the depths and shoals of honor," at the end of his career is one of the many who declared that the day of his First Communion was the happiest day of his life.

Children who expect to make their First Holy Communion should have attended Catholic school at least two years, and the special instructions from the beginning, and when special religious exercises are held for the children a few days before their First Holy Communion. Parents must by no means permit them to miss these exercises.

The children should be dressed for the occasion according to the regulations of the parish. Parents too poor to provide the outfit, should report to the Pastor, but by no means keep a child from Holy Communion through poverty.

Every child should be provided with a new child's prayer-book and a new pair of beads for that occasion.

Candles, flowers and the articles prescribed by the Pastor should be cheerfully provided and should be in accordance with the regulations.

Parents should assist Priest and teachers in the great work of preparing children for their First Communion.

All children must attend Sunday-school for at least three years after First Communion, and parents should be careful to see that their children attend faithfully.

CONFIRMATION.

Every Catholic having attained the age of reason, is obliged to receive the Holy Sacrament of Confirmation under pain of sin.

Those who have neglected it are obliged under pain of grievous sin to prepare themselves for its reception, when an occasion presents itself, no matter how old they may be.

Hence, such must make themselves known to the Pastor, so that he may advise them when the first opportunity arrives and have them duly instructed and prepared.

To receive this Sacrament worthily a Catholic must be sufficiently instructed in his Holy religion and concerning the character and purpose of this Sacrament. He must, moreover, be in the state of grace when he receive it. Hence the custom of previously going to Confession and Holy Communion.

It is not, however, necessary to receive Holy Communion on the day of Confirmation, although it is customary to do so.

Unless the Pastor has provided, the candidates for Confirmation must have a God-father or God-mother, commonly called a sponsor according to the sex of the candidate, who contracts a spiritual relationship with the candidate, the same as God-parent at baptism.

The name of a Saint is usually given the candidate at Confirmation, which should be carefully selected by the candidate before hand.

No one must approach the Bishop for Confirmation unless by the previous consent of the Pastor or Priest in charge of those to be Confirmed, nor without a card for the purpose, bearing the name under which the candidate is to be confirmed.

COMMUNION FOR THE SICK.

Sick people, invalids and such as cannot come to church to receive Holy Communion, although in no danger of death, must, nevertheless, receive from time to time at their homes, or at least during the Easter time. Notify the Priest about such persons and abide by his instructions. If he should promise to bring Communion at stated intervals, be sure to remind him in advance each time, and arrange with him the day and hour of his coming. *Do not expect him to bring Communion on Sunday, Feast Day or other occasion when he is very much occupied in the Church.*

N. B.—To prepare sick room for Communion, see “sick calls,” pages 35 and 36.

ARTICLES OF DEVOTION.

All good Catholics should possess certain articles of devotion to which are attached special blessings and indulgences, such as a small crucifix, that can be worn on the person, a pair of beads, the scapulars, Agnus Deis, medals and the like.

They should have these articles blessed and indulgenced for their own personal use. Agnus Deis do not need to be blessed by the Priest as they contain wax blessed by the Holy Father himself.

THINGS TO BE REMEMBERED.

1. Our Dear Lord said: “He that is not with me is against me, and he that gathereth not with me scattereth.”—Luke 11-23. Hence:
2. A non-practical Catholic hurts himself and his Church. By his example he destroys, he tears down, he works against Jesus Christ.
3. A practical Catholic observes the laws of his Church, stands by her as he would by his mother, respects her and helps on her work and institutions.
4. Pray for your Bishops and Priests and be subject to them, “for they watch as being to render an account of your souls, that they may do this with joy and not with grief, for this is not expedient for you.”
5. New comers should call on their Pastor, giving their names and addresses; next they should join one of the different societies in order to get acquainted with their fellow Catholics and contribute at least one dollar on the second Sunday of the month for the support of the Church and Pastor.
6. Catholics leaving this parish to reside elsewhere should, previous to their departure, call on their Pastor and procure a card of introduction to be presented to the Priest in charge of the Church which they will attend in the future.

HOLY COMMUNION.

There is a strict obligation binding under pain of mortal sin for a Catholic to receive Holy Communion at least once a year, and that at Easter time. But it is the wish and earnest advice of the Church to her children, that they approach the Holy Altar often during the year, especially on the occurrence of great “Feast Days.”

A good Catholic, one who has his spiritual welfare at heart, will go to Holy Communion *at least four times a year*.

A suitable preparation of body and soul should precede the actual receiving of Holy Communion. The body is prepared by fasting from midnight, by dressing in a respectable manner and by a reverent deportment. The soul is prepared by making a good confession, and thereby cleansing it from all stain of sin, and adorning it by the practice of various virtues.

Do not approach the Altar-rail without having prayed at least a quarter of an hour, as an immediate preparation.

When you intend to receive Holy Communion take a pew in the Church as near the Altar as possible.

Approach the Altar immediately after the bell has rung for the Priest's Communion.

On leaving your pew fold your hands before your breast in going to and from the rail, and do not let them hang by your sides; cast your eyes down and do not look about.

Try to kneel at the middle of the rail immediately before the Altar, or as near as possible.

Let your desire always be to receive Holy Communion directly before the main Altar, when possible, whether there be any communicants or not.

After receiving Holy Communion a proper thanksgiving should be made, lasting at least fifteen minutes, and petitions offered to God, praying for ourselves, and for others, not forgetting the poor souls in Purgatory.

A Fitting, a Plain, an Honest Word.

The Church, with all its belongings, must look for its support to the members of the congregation. The total expense is great. Properly divided, no one has a great burden to bear.

The ordinary means of meeting ordinary expenses in this parish is through monthly collections on the second Sunday of each month. Young men and young ladies, who are 21 years old, are as strictly and often more strictly, bound by this rule than families.

Many who would refuse to have their neighbor or charity pay for any of their many material furnishings, are not unwilling to be supported by the charity of others in church matters. They compel their often poorer neighbors to pay for heating, sweeping, lighting, furnishing, etc., Church, School and Pastors' residence for them. This, plainly, is wrong. It would be a disgrace, often, were not forgetfulness so kind in excusing.

Be conscious, that either you support yourself in church matters or you are supported by others; and this is true, whatever church you use and every time you use it, whether it be for Mass on Sunday or Feast Day; for a baptism, a marriage, or for a funeral. Then, if you do not contribute to the monthly collections; you wear as a part of your church dress—Sunday dress—a card which reads to others, and should to you: "I rely on others for my Church support." Who has

this card? Buy your own bread, that is well; be honest in Church matters, that is not less honest and honorable.

Those who are poor and unable to contribute to monthly collections are asked to call on the Pastor, and they shall be excused to collectors. They are welcomed, and will not be allowed to more than hint their position.

Be sure and have your name entered on monthly subscription book, and see to it that your dues are paid up.

The ushers will direct strangers to seats. Standing in the rear of the Church will not be permitted.

Avoid coming late to Church. In order to get there in time, leave home in time. Start as promptly for Mass as you would start for the depot if you intended to take a train. No pew will be considered reserved, as all pews are free.

Sunday and Feast Day collections assist the pew rent to their strength in Church support. What do you give on Sunday in the collections? Few can justify themselves in giving a one cent. Don't give that. It is not an expression of your devotion, or of your knowledge of the fitness of position.

The words in this page are plain—not too plain—for they are honest. They should do good with very many.

CONDUCT IN THE HOUSE OF GOD.

Catholics who believe in the real presence of Jesus Christ in the Holy Eucharist, cannot show too much respect to the Temple of God. A few practical hints on this subject may be better than a dissertation on an admitted truth.

1. Persons whilst in the Church should, as much as possible, avoid coughing, *spitting*, and all manner of noise.

2. They should be remarkably clean in their dress and person, and avoid the slightest appearance of indiscretion.

3. They should look only at the Altar and recollect that it is to God and not to man they appear there.

4. While they appear in a respectful posture, they should avoid all improper gestures.

5. All who can read should use their prayer-books, unless when meditation is preferable.

6. Catholics should take care never to turn their backs to the Altar when the Blessed Sacrament is exposed, but kneel in a respectful posture.

7. Communicants should approach to and proceed from the Altar in a most collected manner, and also to and from the Confessional in a similar way.

8. Communicants should take care to hold the communion-cloth in a proper manner, and on no account run out of the Church in haste after approaching the Holy Altar. They should remain in Church to make their thanksgiving at least five minutes after Mass.

HOW CATHOLICS FACE DEATH.

Oliver Wendell Holmes was once asked by a minister his opinion, as a physician, on the effect of beliefs on the minds of those approach-

ing death. He replied :

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appears to me that they accepted the inevitable with the composure that showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

Secure conscientious physicians who will tell you when there is danger. When people are kept at home by old age or illness during Paschal time, notice should be given so that Holy Communion may be brought to them.

HOW MANY KNOW THEM?

1. The rules of his parish.
2. The chief truths of our Holy religion.
3. How to bless himself properly and reverently.
4. That the beginning of wisdom is the fear of the Lord.
5. That God will render to every man according to his works.
6. That the influence of good example is far reaching.
7. That the eminent good works are alms-deeds, prayer and fasting.
8. Evangelical counsels are voluntary poverty, perpetual chastity and obedience.
9. That it is improper to gaze about in Church while the sacred mysteries are being celebrated.
10. That if late at Mass, he should enter the Church and take his seat as quietly as possible.
11. That it is proper to contribute to the monthly collections on the second Sunday of each month.
12. That to absent oneself from the Holy Sacrifice of the Mass on Sunday or Holy Days of Obligation without sufficient reason is a grievous sin; and that grievous or mortal sin makes the soul an enemy of God.
13. The Ten Commandments of God and the Six precepts of the Church.
14. "The Angelus," a beautiful prayer recited three times daily in honor of our Immaculate Mother.
15. The Lord's Prayer, the Angelical Salutation or "Hail Mary," the Apostles' Creed, the act of Faith, Hope and Charity, and Contrition and Confiteor.
16. That the four last things to be remembered are Death, Judgment, Heaven and Hell. In all thy works remember thy last end, and thou shalt never sin.
17. That the sins which cry to Heaven for vengeance are willful murder, the sins of Sodom, oppression of the poor and defrauding laborers of their wages.
18. That the Sacred Scriptures are the inspired word of God, and are worthy of our profound respect, reverence and perusal.
19. That there are nine ways of becoming accessory to another's crimes; by council, by command, by consent, by provocation, by

praise and flattery, by concealment, by partaking, by silence, by defence of ill done.

20. That the six sins against the Holy Ghost are despair of salvation, presumption of God's mercy without amendment of life, to impugn the known truth of matters of faith and religion, envy of other's spiritual goods, obstinacy in sin, final impenitence.

21. That good books and papers are necessary adjuncts to every Catholic home,

22. That in these days it is necessary to be equipped with the weapons that always successfully repel the attacks of ignorance, infidelity and indifferentism, namely—firm faith, knowledge of the church history and doctrine and holiness of life.

23. That we Catholics have behind us nearly 2000 years of glorious history; that the history of the Church is the history of the world from the beginning of the Christian era.

24. That the loyalty of Catholics to the institution of this land is questioned only by those who are themselves disloyal.

25. On the terrible day of wrath, you shall hear "come" or "depart" addressed to you; which shall it be?

26. You know what the Mass is, but do you know that you appreciate it by having one specially offered for yourself every year?

THE SODALITY OF THE BLESSED VIRGIN MARY.

The chief aim of this Sodality is to enkindle in the souls of their members a more than ordinary devotion to the Blessed Virgin Mary, so that helped by the special protection of their great Mother, they may lead a truly Christian life, and in God's good time die a happy death. They are expected at all times to be energetic in furthering whatever tends to the increase and well-being of the church and of religion; to strive earnestly by example, as well as by words, to lead back to the way to salvation wanderers from the faith or from the path of Christian virtue; to practice diligently the works of mercy, especially towards Sodalists in time of sickness; finally to strive to acquire not only those virtues which no Christian can be without, but to vie with each other in piety, purity, humility, modestly, diligence and industry in the discharge of the duties of one's state of life. The members receive Holy Communion on the first Sunday of each month, and have regular monthly meeting at 4 p. m. first Sunday of the month. Dues 5 cents a month. President, Blanch Northey; Vice President, Josephine Jerry; Treasurer, Susie Williams; Secretary, May Hall; Librarian, Kate Grose.

LEAGUE OF THE SACRED HEART.

This is a most commendable association of prayer and devotion. Its object is to aid in furthering the ends most dear to our Blessed Lord, the salvation of souls, by prayer and the frequentation of the Sacraments.

1st Degree, of those who offer every morning their daily actions in union with the Sacred Heart of Jesus.

2nd Degree, of those who say one Our Father and ten Hail Marys for the assigned intentions of the month.

3rd Degree, of those who receive the monthly Communion of Reparation, to repair sins against our Lord in the Eucharist.

The special day of devotion for this association is the first Friday of every month. On that day the Mass of the Sacred Heart is celebrated at 8 a. m., and the Act of Reparation is said and Benediction of the Blessed Sacrament is given,

There are about 500 members in this parish, divided into bands of ten each, in charge of a promoter. Any person wishing to become a member can do so by applying to the Pastor, director of the local centre. The promoters give the monthly leaflets to the members before the first Friday. The following are the promoters: William Milligan, Chas. Eaglesfield, George Williams, Maurice Manning, Agnes Milligan, Agnes Manning, Katherine Schockner, Mary Milligan, Kate Grose, Grace Lawing, Annie Monahan and Jennie Price.

The League meets in the Church the Thursday before the First Friday of each month at 4 p. m.

Extracts from the Protestant Historian Lord Macaulay's Essay on the Pope.

"There is not and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when leopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin, the august dynasty extends till it is lost in the twilight of fable."

"The republic of Venice comes next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine and still confronting hostile kings, with the same spirit with which she confronted Attila. Nor do we see any sign which indicates that the term of her long dominion is approaching; she saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all."

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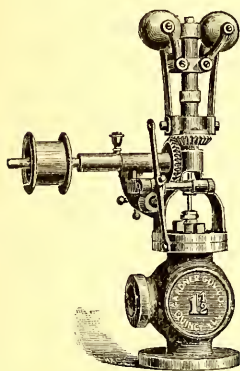
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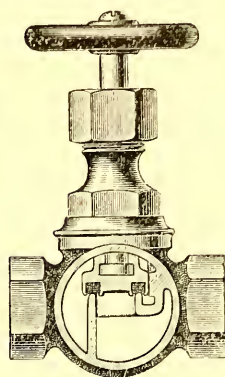
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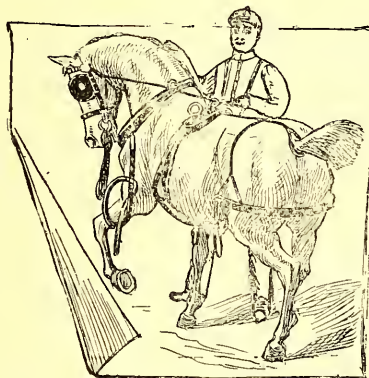
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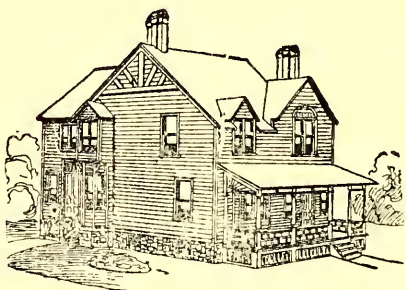


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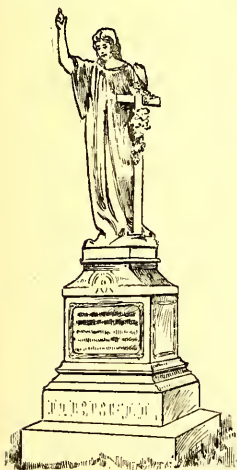
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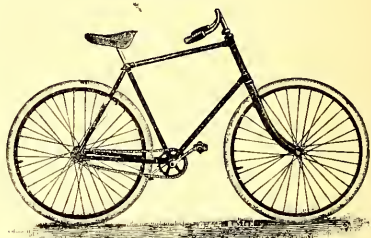
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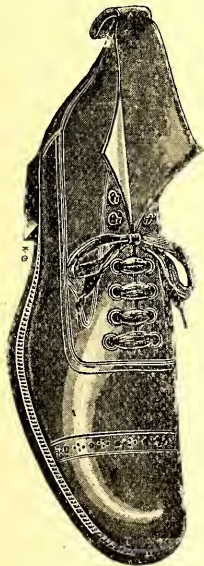


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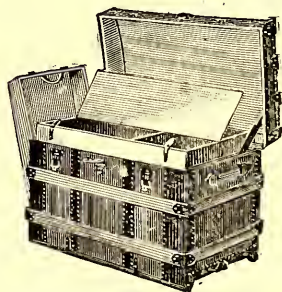
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